

not in wing
£10.

A 1608/1443

S E R M O N

PREACHED

at the Funerall of that worthy Knight
Sr. **GEORGE DALSTON**
of *DALSTON* in *Cumberland*,
September 28. 1657.

20

By *J. T. D. D.*

D.



T.

LONDON,

Printed for *John Martin, James Allestrye, and Thomas Dica.*
1658.





1 Cor. 15. 19.

*If in this life only we have hope in Christ, we are
of all men most miserable.*



When God in his infinite and eternal wisdom had decreed to give to man a life of labour and a body of mortality, a state of contingency and a composition of fighting elements; and having design'd to be glorified by a free obedience, would also permit sin in the world, and suffer evil men to go on in their wickedness, to prevail in their impious machinations, to vex the souls, and grieve the bodies of the righteous, he knew that this would not only be very hard to be suffered by his servants, but also be very difficult to be understood by them who know God to be a *Law-giver* as well as a *Lord*, a *Judge* as well as a *King*, a *Father* as well as a *Ruler*; and that in order to his own glory, and for the manifestation of his goodness he had promised to reward his servants, to give good to them that did good: therefore to take off all prejudices and evil resentments and temptations which might trouble those good men who suffered evil things, he was pleased

to do two great things which might confirme the faith, and endear the services, and entertain the hopes of them who are indeed his servants, but yet were very ill used in the accidents of this world.

1. The one was that he sent his son into the world to take upon him our nature, and him being the *Cap:ain of our salvation* he would *perfect through sufferings*; that no man might think it much to suffer, when God spared not his own son; and every man might submit to the necessity when the Christ of God was not exempt; and yet that no man should fear the event which was to follow such sad beginnings, when *it behoved even Christ to suffer, and so to enter into glory.*

2. The other great thing was, that God did not only by revelation and the Sermons of the Prophets to his Church, but even to all mankind competently teach, and effectively persuade that the soul of man does not die; but that although things were ill here, yet they should be well hereafter; that the evils of this life were short and tolerable, and that to the good who usually feel most of them, they should end in honour and advantages. And therefore *Cicero* had reason on his side to conclude, that there is to be a time and place after this life wherein the wicked shall be punished and the vertuous well rewarded, when he considered that *Orpheus* and *Socrates*, *Palamedes* and *Thraseas*, *Lucretia* and *Papinian* were either slain or oppressed to death by evil men. But to us Christians *ἡ μὲν ἐπαγγελία ἐστὶν ἐς τὸ πᾶν ἡλικίας ἀποδείκναι* (as *Plato's* expression is) we have a necessity to declare and a demonstration to prove it, when we read that *Abel* died by the hands of *Cain*, who was so ignorant, that though he had malice and strength, yet he had scarce art enough to kill him; when we read that *John the Baptist*, Christ himselfe and his Apostles and his whole army of martyrs died under the violence of evil men; when vertue made good men poor, and free speaking of brave truths made the wise to lose their liberty; when an excellent life hastened an opprobrious death, and the obeying God destroyed our selves; it was but time to look about for another state of things where justice should



should rule and vertue finde her own portion: where the men that were like to God in mercy and justice should also partake of his felicity: and therefore men cast out every line, and turned every stone, and tried every argument, and sometimes proved it well, and when they did not, yet they believed strongly, and they were sure of the thing even when they were not sure of the argument.

Thus therefore would the old Priests of the Capitol, and the Ministers of *Apollo*, and the mystic persons at their Oracles believe, when they made *Apotheoses* of vertuous and braver persons, ascribing every braver man into the number of their gods: *Hercules* and *Romulus*, *Castor*, and *Pollux*, *Liber Pater*, him that taught the use of Vines, and her that taught them the use of Corne. For they knew that it must needs be, that they who like to God doe excellent things, must like to God have an excellent portion.

This learning they also had from *Pherecydes* the Syrian, from *Pythagoras* of Samos, and from *Zamolxis* the Gete, from the Neighbours of *Euphrates*, and the inhabitants by *Ister* who were called *ἀθανατίζοντες* *Immortalists*, because in the midst of all their dark notices of things they saw this clearly, *ὅτι οὐκ ἀποθνήσκονται, ἀλλὰ ἤξουσιν εἰς χώρην τέτον, ἵνα αἰεὶ περιέοντες ἔχωσι τὰ πάντα ἀγαθὰ*; that vertuous and good men do not die, but their souls do go into blessed regions where they shall enjoy all good things: and it was never known that ever any good man was of another opinion. *Hercules* and *Themistocles*, *Epaminondas* and *Cicero*, *Socrates* and *Cimon*, *Ennius* and *Phidias*, all the flower of mankind have preached this truth. *Κυριώτερον γὰρ τῶν θείων ἀνδρῶν μαντεύματα, ἢ τὰ τῶν μὴ οἱ δὲ ἐπισκεύεσθαι πάντα ποιεῖσιν ὅπως ἂν εἰς τὸν ἑπεὶ χρόνον εὖ ἀκούσιν*. The discourings and prophesyings of Divine men are much more proper and excellent then of others, because they do equal and good things until the time comes that they shall hear well for them, *ὅ δὲ τεκμήριον ποιεῖται ὅτι ἐπὶ τις αἰωνοῖς τεθνήσκῃ τῶν ἐνθάδε· αἱ δὲ βίβλειςαι ψυχὰι μνησθῆναι ταῦτα βίως ἔχειν· αἱ δὲ μολθνεύονται ὅ φασιν*. And this is the sign that when we die we

have life and discerning, because though the wicked care not for believing it, yet all the Prophets and the Poets, the wise and the brave Heroes say so; they are the words of *Plato*. For though that which is compounded of elements returns to its material and corruptible principles, yet the soul which is a particle of the Divine breath returns to its own Divine original, where there is no death or dissolution: and because the understanding is neither hot nor cold, it hath no moisture in it and no driness, it follows that it hath nothing of those substances concerning which alone we know that they are corruptible. There is nothing corruptible that we know of, but the four elements and their Sons and Daughters: nothing dies that can discourage, that can reflect in perfect circles upon their own imperfect actions; nothing can die that can see God and converse with spirits, that can govern by laws and wise propositions. For fire and water can be tyrannical but not govern; they can bear every thing down that stands before them and rush like the people, but not rule like Judges, and therefore they perish as tumults are dissolved. *Λέγεται δὲ τὸν νοῦν μόνον θεῶθεν ἐπιστῆναι, καὶ θεῶν εἶναι μόνον ὅδε ᾗ αὐτὴ τῇ ἐνεργείᾳ κοινανέσσηματι καὶ ἐνεργείᾳ:* sayes *Aristotle*. But the soul only comes from abroad, from a Divine principle (for so saith the Scripture) *God breathed into Adam the spirit of life*, and that which in operation does not communicate with the body shall have no part in its corruption.

Thus far they were right; but when they descended to particulars they fell into error. That the rewards of vertue were to be hereafter, that they were sure of: that the soul was to survive the calamities of this world and the death of the body; that they were sure of; and upon this account they did bravely and vertuously: and yet, they that thought best amongst them believed that the souls departed should be reinvested with other bodies according to the dispositions and capacities of this life.

Thus *Orpheus* who sang well should transmigrate into a Swan, and the soul of *Thamyris* who had as good a voice as he, should wander till it were confined to the body of a Nightingal; *Ajax* to a Lion, *Aganemmon* to an Eagle, Tyrant princes into wolvs
and

and Hawks, the lascivious into Asses and Goats, the Drunkards into Swine, the Crafty Statesmen into bees and pismires, and *Thersites* to an Ape. This fancy of theirs prevailed much amongst the common people, and the uninstructed amongst the Jews: for when Christ appeared so glorious in miracle, *Herod* presently fancied him to be the soul of *John* the Baptist in another body, and the common people said he was *Elias*, or *Jeremias*, or one of the old Prophets. And true it is, that although God was pleased in all times to communicate to mankind notices of the other world sufficient to encourage vertues, and to contest against the rencontres of the world, yet he was ever sparing in telling the secrets of it; and when *St. Paul* had his rapture into Heaven, he saw fine things and heard strange words, but they were ἀόρατα ῥήματα, words that he could not speak, and secrets that he could not understand, and secrets that he could not communicate. For as a man staring upon the broad eye of the Sun at his noon of Solstice, feels his heat and dwells in light, and loses the sight of his eyes and perceives nothing distinctly, but the Organ is confounded and the faculty amazed with too big a beauty: So was *S. Paul* in his extasy; he saw that he could see nothing to be told below, and he perceived the glories were too big for flesh and blood, and that the beauties of separate souls were not to be understood by the soul in Conjunction; and therefore after all the fine things that he saw, we only know what we knew before, viz. that the soul can live when the body is dead; that it can subsist without the body; that there are very great glories reserved for them that serve God; that they who die in Christ shall live with him; that the body is a prison and the soul is in fetters while we are alive; and that when the body dies the soul springs and leaps from her prison and enters into the first liberty of the sons of God. Now much of this did rely upon the same argument upon which the wise Gentiles of old concluded the immortality of the soul; even because we are here very miserable and very poor: we are sick and we are afflicted; we do well and are disgraced; we speak well and we are derided; we tell truths and few believe us; but

but the proud are exalted and the wicked are delivered, and evil men reign over us, and the covetous snatch our little bundles of money from us, and the *Fiscus* gathers our rents, and every where the wisest and the best men are oppressed; but therefore because it is thus, and thus it is not well, we hope for some great good thing hereafter. For if in this life only we had hope, then we Christians, all we to whom persecution is allotted for our portion, we who must be patient under the Crosse, and receive injuries and say nothing but prayers, we certainly were of all men the most miserable.

Well then! in this life we see plainly that our portion is not: here we have hopes, but not here only, we shall goe into another place, where we shall have more hopes: our faith shall have more evidence, it shall be of things seen afar off; and our hopes shall be of more certainty and perspicuity, and next to possession; we shall have very much good, and be very sure of much more. Here then are three propositions to be considered.

1. The Servants of God in this world are very miserable, were it not for their hopes of what is to come hereafter.

2. Though this be a place of hopes, yet we have not our hopes only here. *If in this life only we had hopes* (saith the Apostle) meaning, that in another life also we have hopes; not only *metonymically*, taking hopes for the things we hope for, but *properly* and for the acts, objects and causes of hope. In the state of separation the godly shall have the vast joyes of a certain intuitive hope, according to their several proportions and capacities.

3. The consummation and perfection of their felicity, when all their miseries shall be changed into glories, is in the world to come, after the resurrection of the dead; which is the main thing which *S. Paul* here intends.

1. The servants of God in this life are calamitous and afflicted; they must live under the Crosse. *He that will be my Disciple, let him deny himself and take up his Crosse and follow me* (saith our Glorious

Glorious Lord and Master.) And we see this Prophetic precept, (for it is both a Prophecy and a Commandment, and therefore shall be obeyed whether we will or no) but I say, we see it verified by the experience of every day. For here the violent oppresses the meek and they that are charitable shall receive injuries. The Apostles who preach'd Christ crucified were themselves persecuted and put to violent deaths; and Christianity it selfe for three hundred years was the publick hatred; and yet then it was that men loved God best, and suffered more for him; *then*, they did most good, and least of evil. In this world men thrive by villany, and lying and deceiving is accounted just, and to be rich is to be wise, and tyranny is honourable, and though little thefts and petty mischiefs are interrupted by the laws, yet if a mischief become publick and great, acted by Princes and effected by armies, and robberies be done by whole fleets, it is vertue and it is glory: it fills the mouths of fools that wonder, and imployes the pens of witty men that eat the bread of flattery. How many thousand bottles of tears, and how many millions of sighs does God every day record, while the oppressed and the poor pray unto him, worship him, speak great things of his holy Name, study to please him, beg for helps that they may become gracious in his eyes, and are so, and yet never sing in all their life, but when they sing Gods praises out of duty with a sad heart and a hopefull spirit, living only upon the future, weary of to day, and sustain'd only by the hope of to morrows event? and after all, their eyes are dim with weeping and looking upon distances as knowing they shall never be happy till the *new Heavens and the new Earth* appear.

But I need not instance in the *miserabili* in them that dwell in dungeons and lay their head in places of trouble and discafe: take those servants of God who have greatest plenty, who are incircled with blessings, whom this world calls prosperous, and see if they have not fightings within and crosses without, contradiction of accidents and perpetuity of temptations, the Devil assaulting them and their own weakness betraying them; fears

incompassing them round about lest they lose the favour of God, and shame sitting heavily upon them when they remember how often they talk foolishly, and lose their duty, and dishonour their greatest relations and walk unworthy of those glories which they would fain obtain; and all this is besides the unavoidable accidents of mortality, sickly bodies, troublesome times, changes of Government, loss of interests, unquiet and peevish accidents round about them: so that when they consider to what they are primarily obliged; that they must in some instances deny their appetite, in others they must quit their relations, in all they must deny themselves when their Natural or Secular danger tempts to sin or danger; and that for the support of their wills and the strengthening their resolutions against the arguments and sollicitation of passions they have nothing but the promises of another world; they will easily see that all the splendour of their condition which fools admire and wise men use temperately and handle with caution as they trie the edge of a razor, is so far from making them recompence for the sufferings of this world, that the reserves and expectations of the next is that conjugation of aids by which only they can well and wisely bear the calamities of their present plenty.

But if we look round about us and see how many righteous causes are oppressed, how many good men are reproached, how religion is persecuted, upon what strange principles the greatest princes of the world transact their greatest affairs, how easily they make wars and how suddainly they break leagues, and at what expence and vast pensions they corrupt each others officers, and how the greatest part of mankind watches to devour one another, and they that are devoured are commonly the best, the poor and the harmless, the gentle and uncrafty, the simple and religious; and then how many wayes all good men are exposed to danger, and that our scene of duty lies as much in passive graces as in active, it must be confessed that this is a place of wasps and insects, of Vipers and Dragons, of Tigris and Bears; but the sheep are eaten by men or devoured by Wolves and Foxes, or die of the rot; and when they do not,
yet

yet every year they redeem their lives by giving their fleece and their milk, and must die when their death will pay the charges of the knife.

Now from this I say, it was that the very Heathen, *Plutarch* and *Cicero*, *Pythagoras* and *Hierocles*, *Plato* and many others did argue and conclude that there must be a day of recompences to come hereafter which would set all right again: And from hence also our B. Saviour himself did convince the *Sadduces* in their fond and pertinacious denying of the resurrection: For that is the meaning of that argument which our B. Lord did choose as being clearly and infallibly the aptest of any in the old Testament to prove the resurrection, and though the deduction is not at first so plain and evident, yet upon nearer intuition, the interpretation is easie and the argument excellent and proper.

For it is observed by the learned among the Jews that when God is by way of particular relation and especial benediction appropriated to any one, it is intended that God is to him a *Rewarder* and *Benefactor*, θεὸς ἐνεργέτης, θεὸς μισθαποδότης; for that is the first thing and the last that every man believes and feels of God; and therefore *St. Paul* summes up the Gentiles Creed in this compendium; *He that commeth to God must believe that God is, and that he is a rewarder of them that diligently seek him.* [*Heb.* 11. 6.] And as it is in the *indefinite* expression, so it is in the *limited*; as it is in the *absolute* so also in the *Relative*. God is the rewarder; and to be *their* God is to be *their* rewarder, to be *their* Benefactor and *their* Gracious Lord. *Ego ero Deus vester*, I will be your God, that is, I will do you good sayes *Aben Esra*: and *Philo*, τὸ ὅτι θεὸς αἰώνιον ἴσον ἐστὶ τῷ, ὁ χάριζόμενος, ἡ πόλεμὲν, πότρεδὲς, αἰεὶ ὃ καὶ συνεχῶς. The Everlasting God, that is, as if he had said, one that will do you good; not sometimes some, and sometimes none at all, but frequently and for ever: And this we finde also observed by *St. Paul*: *wherefore God is not ashamed to be called their God*; [*Heb.* 11. 16.] and that by which the *Relative* appellative is verified is the consequent benefit; *He is called their God* [*for he hath provided for them a city.*

Upon this account the argument of our B. Saviour is this, *God is the God of Abraham, Isaac and Jacob*; that is, the gracious God, the Benefactor, the Rewarder; and therefore *Abraham* is not dead, but is fallen asleep, and he shall be restored in the resurrection to receive those blessings and rewards, by the title of which God was called the *God of Abraham*. For in this world *Abraham* had not that harvest of blessings which is conigned by that glorious appellative; he was an exile from his Country, he stood far off from the possession of his hopes, he lived an ambulatory life, he spent most of his dayes without an heir, he had a constant piety, and at the latter end of his life one great blessing was given him; and because that was allayed by the anger of his wife, and the expulsion of his handmaid, and the ejection of *Ishmael*, and the danger of the lad; and his great calamity about the matter of *Isaac's* sacrifice; and all his faith and patience and piety was rewarded with nothing but promises of things a great way off; and before the possession of them he went out of this world; it is undeniably certain that God who after the departure of the Patriarchs did still love to be called [*Their God*] did intend to signifie that they should be restored to a state of life and a capacity of those greatest blessings which were the foundation of that title and that relation. God is not the God of the dead, but of the living, but God is the God of *Abraham* and the other Patriarchs; therefore they are not dead; dead to this world, but alive to God; that is, though this life be lost, yet they shall have another and a better; a life in which God shall manifest himself to be their God to all the purposes of benefit and eternal blessings.

This argument was summed up by *St. Peter*, and the sense of it is thus rendred by *St. Clement* the Bishop of Rome, as himself testifies: *si Deus est iustus, animus est immortalis*, which is perfectly rendred by the words of my text; *if in this life only we have hope, then are we of all men the most miserable*; but because this cannot be that God who is just and good should suffer them that heartily serve him to be really and finally miserable, and yet in this world they are so, very frequently; therefore in another

ther world they shall live to receive a full recompence of reward.

Neither is this so to be understood, as if the servants of God were so wholly forsaken of him in this world, and so permitted to the malice of evil men, or the asperities of fortune, that they have not many refreshments and great comforts and the perpetual festivities of a holy Conscience : for *God my Maker is he that giveth songs in the night*, said *Elihu* ; [*Job* 35. 10.] that is, God as a reward giveth a chearful spirit, and makes a man to sing with joy, when other men are sad with the solemn darkness and with the affrights of conscience, and the illusions of the night. But God who intends vast portions of felicity to his children does not reckon these little joys into the account of the portion of his elect. The good things which they have in this world are not little, if we account the joys of religion and the peace of conscience amongst things valuable ; yet whatsoever it is ; all of it, all the blessings of themselves, and of their posterity, and of their Relatives for their sakes are cast in for intermedial entertainments ; but *their good*, and their prepared portion shall be hereafter. But for the evil it self which they must suffer and overcome, it is such a portion of this life as our B. Saviour had ; injuries and temptations, care and persecutions, poverty and labour, humility and patience : it is well ; it is very well ; and who can long for, or expect better here ; when his Lord and Saviour had a state of things so very much worse then the worst of our calamities : but bad as it is ; it is to be chosen rather then a better ; because it is the high way of the cros ; it is *Jacobs* ladder upon which the Saints and the King of the Saints did descend and at last ascend to heaven it self ; and bad as it is, it is the method and the inlet to the best ; it is a sharp, but it is a short step to blis : for it is remarkable in the parable of *Dives* and *Lazarus*, that the poor man, the afflicted Saint died first, *Dives* being permitted to his purple and fine linnen, to his delicious fare, and (which he most of all needed) to a space of repentance ; but in the mean time the poor man was rescued from his sad portion of this life and carried into *Abrahams* bosome ; where he

who.

who was denied in this world to be feasted even with the portion of dogs was placed in the bosome of the Patriarch, that is, in the highest room, for so it was in their *discubitus* or lying down to meat, the chief guest, the most beloved person did lean upon the bosome of the Master of the feast, so *S. John* did lean upon the breast of Jesus; and so did *Lazarus* upon the brest of *Abraham*; or else *κίλπη* *Ἀβραάμ* *sinus Abrahæ* may be rendred, [the bay of Abraham,] alluding to the place of rest where ships put in after a tempestuous and dangerous Navigation; the storme was quickly over with the poor man; and the Angel of God brought the good mans soul to a safe port, where he should be disturbed no more: and so saith the spirit; *Blessed are the dead which die in the Lord; for they rest from their labours.*

But this brings me to the second great inquiry. If here we live upon hopes, and that this is a place of hopes, but not this only; what other place is there where we shall be blessed in our hope, where we shall rest from our labour and our fear and have our hopes in perfection; that is, all the pleasures which can come from the greatest and the most excellent hope?

Not in this life only] so my Text. Therefore hereafter: as soon as we die: as soon as ever the soule goes from the body, it is blessed. *Blessed* I say, but *not perfect*; it rejoyces in peace and a holy hope: here we have hopes mingled with fear; there our hope is heightned with joy and confidence; it is all the comfort that can be in the expectation of unmeasurable joyes: it is only, Not fruition, not the joyes of a perfect possession; but less then that, it is every good thing else.

But that I may make my way plain; I must first remove an objection which seems to overthrow this whole affaire. *S. Paul* intends these words of my text as an argument to prove the resurrection; we shall rise again with our bodies; for *if in this life only we had hopes, then were we of all men most miserable*; meaning, that unless there be a resurrection, there is no good for us any where else; but if *they that dye in the Lord* were happy before the resurrection; then we were not of all men most miserable though there were to be no resurrection; for the godly are presently happy.

happy. So that one must fail ; either the resurrection or the intermedial happinesse : the proof of one relies upon the destruction of the other : and because we can no other wayes be happy, therefore there shall be a resurrection.

To this I answer, that if the godly instantly upon their dissolution had the *vision beatifical*, it is very true, that they were not most miserable though there be no resurrection of the dead, though the body were turned into its original nothing : for the joyes of the sight of God would in the soule alone make them infinite recompence for all the sufferings of this world. But that which the Saints have after their dissolution, being only the comforts of a holy hope, the argument remains good : for these intermedial hopes being nothing at all but in relation to the resurrection, these hopes do not destroy, but confirme it rather ; and if the resurrection were not to be, we should neither have any hopes here, nor hopes hereafter. And therefore the Apostles word is [*if here only we had hopes*] that is, if our hopes only related to this life ; but because our hopes only relate to the life to come, and even after this life we are still but in the regions of an enlarged hope, this life and that interval are both but the same argument to inferre a resurrection ; for they are the hopes of that state, and the joyes of those hopes, and it is the comfort of that joy which makes them blessed who die in the love of God, and the faith and obedience of the Lord Jesus.

And now to the proposition it selfe.

In the state of separation the souls departed perceive the blessing and comfort of their labours ; they are alive after death, and after death immediately they finde great refreshments. *Iustorum anime in manu Dei sunt, & non tanget illos tormentum mortis.* [*wisd. 3.*] The torments of death shall not touch the souls of the righteous because they are in the hands of God. And fifteen hundred years after the death of *Moses* we finde him talking with our Blessed Lord in his transfiguration upon the Mount Tabor : and as *Moses* was then, so are all the Saints immediately after death, *presentes apud Dominum*, they are present with the Lord, and to be so, is not a state of death, and yet of this it is,
that

that *S. Paul* affirms it to be much better then to be alive. And this was the undoubted sentence of the Jews before Christ and since, and therefore our Blessed Saviour told the converted thief that he should *that day be with him in Paradise*. Now without peradventure he spake so as he was to be understood; meaning by *Paradise* that which the Schools and Pulpits of the Rabbins did usually speak of it. By *Paradise* till the time of *Esdra*s it is certain, the Jews only meant that Blessed Garden in which God once placed *Adam* and *Eve*: but in the time of *Esdra*s and so downward when they spake distinctly of things to happen after this life, and began to signifie their new discoveries and modern Philosophy by Names, they called the state of souls expecting the resurrection of their bodies by the name of *עדן* the garden of *Eden*. Hence came that forme of comprecation and blessing to the soul of an Israelite *Sit anima ejus in horto Eden* *Let his soul be in the garden of Eden*;] and in their solemn prayers at the time of their death they were wont to say [*let his soule rest, and let his sleep be in peace untill the Comforter shall come; open the gates of Paradise unto him*] expressly distinguishing *Paradise* from the state of the *Resurrection*. And so it is evident in the intercourse on the Crosse between Christ and the converted thief. That day both were to be in *Paradise*: but Christ himself was not then ascended into heaven, and therefore *Paradise* was no part of that region where Christ now and hereafter the Saints shall reign in glory. For *παρδεισος* did by use and custome signifie any place of beauty and pleasure. So the *LXX.* read *Eccles. 2. 5.* *I made me gardens and orchards, I made me a Paradise, so it is in the Greek*; and *Cicero* having found this strange word in *Zenophon* renders it by [*agrum conscriptum ac diligenter consitum*:] a field well hedg'd and set with flowers and fruits. *Vivarium*, *Gellius* renders it, a place to keep birds and beasts alive for pleasure. *Pollux* sayes this word was Persian by its original; yet becaule by traduction it became Hebrew, we may best learn the meaning of it from the Jews who used it most often, and whose sense we better understand. Their meaning therefore was this; that as *Paradise* or the *Garden of Eden* was a place of great

great beauty, pleasure and tranquillity ; so the state of separate souls was a state of peace and excellent delights. So *Philo*, allegorically does expound Paradise. Λέγουσι γὰρ ἐν τῷ παρὰδείσῳ φύτα εἶναι μὴ ἐν οἰκῷ τα τοῖς παρ' ἡμῖν, ἀλλὰ ζωῆς, ἀθανασίας, εἰδήσεως. For the trees that grow in Paradise are not like ours, but they bring forth knowledge and life, and immortality. It is therefore more then probable, that when the converted thief heard our Blessed Saviour speak of *Paradise* or *Gan Eden*, he who was a Jew and heard that on that day he should be there, understood the meaning to be that he should be there where all the good Jews did believe the souls of *Abraham*, *Isaac* and *Jacob* to be placed. As if Christ had said ; Though you only ask to be remembred when I come into my Kingdome, not only that shall be performed in time, but even to day thou shalt have great refreshment ; and this the Hellenist Jews called ἀνάπαυσιν τῷ παρὰδείσῳ, the rest of Paradise, and παρὰκλησιν the comfort of Paradise, the word being also warranted from that concerning *Lazarus* παρὰκαλεῖται *He is comforted*.

But this we learn more perfectly from the raptures of *S. Paul*. *He knew a man* (meaning himself) *rapt up into the third heaven. And I knew such a man how that he was caught up into Paradise.* [2 Cor. 2.3.] The raptures & visions were distinct ; for *S. Paul* being a Jew and speaking after the manner of his Nation makes *Paradise* a distinct thing from the *third Heaven*. For the Jews deny any orbes to be in Heaven ; but they make *three regions* only ; the one of *clouds*, the second of *stars*, and the third of *Angels*. To this third or supreme Heaven was *S. Paul* wrapt ; but he was also born to Paradise ; to another place, distinct and separate by time and station. For by *Paradise*, his Countreymen never understood the *Third Heaven* ; but there also it was that he heard τὰ ἄρρητα ῥήματα unspeakable words, great glorifications of God, huge excellencies, such which he might not, or could not utter here below. The effect of these considerations is this, that although the Saints are not yet admitted to the blessings consequent to a happy resurrection, yet they have the intermedial entertainments of a present and a great joy.

To this purpose are those words to be understood. [*To him that overcomes will I give to eat of the tree of life which is in the midst of the Paradile of God: [Revel. 2. 7.]* that is, if I may have leave to expound these words to mean what the Jews did about that time understand by such words; *δένδρον τῆς ζωῆς*, the *Tree of life* does signifie the principle of peace and holiness, of wisdom and comforts for ever. *Philo* expounding it calls it *τὴν μεγίστην τῶν ἀρετῶν θεοσίβειαν δι' ἧς ἀθανατίζεται ἡ ψυχή*. The worship of God, the greatest of all virtues by which the soul is made to live for ever; as if by eating of this tree of life in the Paradise of God they did mean, that they who die well, shall immediately be feasted with the deliciousness of a holy Conscience: which the spirit of God expresses by saying *They shall walke up and down in white garments and their works shall follow them*; their tree of life shall germinate; they shall then feel the comforts of having done good works; a sweet remembrance and a holy peace shall caresse and feast them; and there they shall *walk up and down in white*, [*Revel. 3. 4. 5. & 14. 13.*] that is, as candidates of the resurrection to immortality.

And this allegory of the Garden of *Eden* and *Paradise* was so heartily pursued by the Jews to represent the state of separation, that the *Essens* describe that state by the circumstances and ornaments of a blessed garden. *Χᾶρον ὅτε ὁμβροῖς, ὅτε νιπτοῖς, ὅτε καύμασι βαρυνόμενον* • a region that is not troubled with clouds or showers, or storms, or blasts, *ἀλλ' ἐν ἰξώκειαν περὺς αἰεὶ ζέφυροι ἐπιπνύων ἀναψύχει*, but a place which is perpetually refreshed with delicious breaths. This was it which the Heathens did dream concerning the Elysian fields: for all the notices *περὶ αἰδου* concerning the regions of separate souls came into Greece from the Barbarians (sayes *Diodorus Siculus*) and *Tertullian* observes; although we call that Paradise which is a place appointed to receive the souls of the Saints, and that this is separated from the notices of the world by a wall of fire, a portion of the torrid zone (which he supposes to be meant by the flaming sword of the Angel placed at the gates of Paradise) yet (sayes he) the Elysian fields have already possessed the faith and
opinions

opinions of men. All comes from the same fountain; the doctrine of the old Synagogue confirmed by the words of Christ and the commentaries of the Apostles; viz. that after death before the day of judgment there is a Paradise for Gods servants, a region of rest, of comfort and holy expectations. And therefore it is remarkable that these words of the Psalmist, *Ne rapias me in medio dierum meorum.* [*Psal. 102. v. 25.*] Snatch me not away in the midst of my days, in the Hebrew it is, *Ne facias me ascendere*, Make me not to ascend or to goe upwards, meaning, to the supernatural regions of separate souls, who after death are in their beginnings of exaltation. For to them that die in the Lord, death is a preferment; it is a part of their great good fortune; for death hath not only lost the sting; but it brings a coronet in his hand which shall invest and adorne the heads of Saints till that day comes in which the Crown of righteousness shall be brought forth to give them the investiture of an everlasting Kingdome.

But that I may make up this proposition usefull and clear, I am to adde some things by way of supplement.

1. This place of separation was called *Paradise* by the Jews, and by Christ, and after Christs ascension, by S. *John*: because it signifies a place of pleasure and rest; and therefore by the same analogy the word may be still used in all the periods of the world, though the circumstances, or though the state of things be changed. It is generally supposed that this had a proper Name, and in the Old Testament was called *Abrahams bosome*; that is, the region where *Abraham*, *Isaac* and *Jacob* did dwell till the coming of Christ. But I suppose my selfe to have great reason to dissent from this common opinion; for this word of *Abrahams bosome*, being but once used in both the Testaments, and then particularly applied to the person of *Lazarus*, must needs signify the eminence and priviledge of joy that *Lazarus* had; for all that were in the blessed state of separation were not in *Abrahams bosome*, but only the best and the most excellent persons; but they were *μετα τὸ Ἀβραάμ* with *Abraham*; and the analogy

of the phrase to the manner of the Jewish feasting, where the best guest did lye in the bosome of the Master, that is, had the best place, makes it most reasonable to believe that *Abrahams bosome* does not signifie the general state of separation, even of the blessed; but the choicest place in that state, a greater degree of blessedness. But because he is the father of the faithful, therefore *to be with Abraham*, or *to sit down with Abraham* (in the time of the old Testament) did signifie the same thing as *to be in Paradise*; but *to be in Abrahams bosome* signifies a great eminence of place and comfort, which is indulged to the most excellent and the most afflicted.

2. Although the state of separation may now also and is by *S. John* called *Paradise*; because the Allegory still holds perfectly, as signifying comfort and holy pleasures; yet the spirits of good men are not said *to be with Abrahams* but *to be with Christ*; and as being with *Abraham* was the specification of the more general word of *Paradise* in the old Testament; so *being with Christ* is the specification of it in the New. So *S. Stephen* prayed, *Lord Jesus receive my spirit*; and *S. Paul* said, *I desire to be dissolved and to be with Christ*: which expression *S. Polycarp* also used in his Epistle to the *Philippians* ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ κυρίου they are in the place that is due to them, they are with the Lord, that is, in the hands, in the custody of the Lord Jesus; as appears in the words of *S. Steven* and *S. Paul*. So *S. Jerome*. *Scimus Nepotianum nostrum esse cum Christo & sanctorum mixtum choris*, we know that our *Nepotian* is with Christ, mingled in the quires of Saints. Upon this account (and it is not at all unreasonable) the Church hath conjectur'd, that the state of separate souls since the glorification of our Lord is much better'd and advanc'd and their comforts greater: because as before Christs coming the expectation of the Saints that slept, was fix'd upon the revelation of the Messias in his first coming; so now it is upon his second coming unto judgment, and in his glory. This improvement of their condition is well intimated by their being said to be *under the Altar*, that is, under the protection of Christ, under the powers and benefits of his Priesthood, by which

which he makes continuall intercession both for them and us. This place some of the old Doctors understood too literally, and from hence they believed that the souls of departed saints were under their material Altars; which fancy produced that fond decree of the Council of *Eliberis* (*Can. 3. 4.*) [that wax lights should not by day be burnt in cœmeteries *in quædam enim spiritus sanctorum non sunt*] lest the spirits of Saints should by the light of the diurnal tapers be disquieted: This reason, though it be trifling and impertinent, yet it declares their opinion, that they supposed the souls to be near their reliques which were placed under the altars * But better then this, their state is described by *S. John* in these words [*therefore they are before the throne of God, and serve him night and day in his Temple, and he that sits upon the throne shall dwell among them*] with which general words, as being modest bounds to our inquiries, enough to tell us it is rarely well, but enough also to chastise all curious questions, let us remain content, and labour with faith and patience, with hope and charity to be made worthy to partake of those comforts, after which when we have long inquired, when at last we come to try what they are, we shall finde them much better and much otherwise then we imagine.

3. I am to admonish this also, that although our Blessed Saviour is in the Creed said to descend *εις ᾅδης* into hell (so we render it) yet this does not at all prejudice his other words [*this day shalt thou be with me in Paradise*] for the word *εις ᾅδης* signifies indefinitely the state of separation whether blessed or accursed; it means only the invisible place, or the region of darkness whither who so descends shall be no more seen. For as among the Heathens the *Elysian fields* and *Tartara* are both *ἐν ᾅδης*: so amongst the Jews and Christians *Paradysus* and *Gehenna* are the distinct states of *Hades*. Of the first we have a plain testimony in *Diphilus*.

Καὶ ὅς καθ' ᾅδην δύν τοῖς δικαίοις νομίζομεν
Μίαν δὲ διὰ τῶν κατ' ἐξουσίαν ἀποβῶν ὁδόν.

In *Hades* there are two wayes, one for just men, and another for the
the

the impious. *Of the second* we have the testimony of *Josephus*, who speaking of the Sadduces, says, τὰς κατὰ ἄδης τιμωρίας καὶ τιμὰς ἀναιρῶσι, they take away or deny the rewards and punishments respectively which are in Hades, or in the state of separation: so that if Christ's soul was in Paradise, he was in Hades. In vain therefore does *S. Augustine* torment himself to tell, how Christ could be in both places at once; when it is no harder then to tell how a man may be in *England* and at *London*, at the same time.

4. It is observable that in the mentions of Paradise by *S. John*, he twice speaks of the tree of life, but never of the tree of knowledge of good and evil: because this was the Symbol of secular knowledge, of prudence and skill of doing things of this world which we can naturally use; we may smell and taste them, but not feed upon them, that is, these are no part of our enjoyment, and if we be given up to the study of such notices and be immersed in the things of this world, we cannot attend to the studies of religion and of the Divine service. But these cares and secular diversions shall cease when our souls are placed in Paradise: there shall be no care taken for raising portions for our children, nor to provide bread for our tables, no cunning contrivances to be safe from the cratty snares of an enemy, no amazement at losses, no fear of slanderings, or of the gripes of Publicans, but we shall feed on the tree of life, love of God, and longings for the coming of Christ. We are then all spirit and our employment shall be symbolical, that is, spiritual, and holy, and pleasant.

I have now made it as evident as questions of this Nature will bear, that in the state of separation the spirits of good men shall be blessed and happy souls: they have an antepast or taste of their reward: but their great reward it self, their crown of righteousness shall not be yet; that shall not be, until the day of judgement: and this was the third proposition I undertook to prove; the consummation and perfection of the Saints felicity shall be at the resurrection of the dead.

ἐν παρουσίᾳ αὐτοῦ; at his coming; so *S. John* expresses the time, that we may not then be ashamed. For now we are the sons of Gods, but

it does not yet appear what we shall be. But we know that when he shall appear we shall be like unto him and see him as he is. [1 John 2. 28. 1 John 3. 4.] At his glorious appearing, we also shall appear glorious ; we shall see him as he is ; but till then, this beatific vision shall not be at all ; but for the interval, the case is otherwise. *Tertullian* affirms *puniri et foveri animam interim in inferis sub expectatione utriusque judicii, in quadam usurpatione et candida ejus* ; [*lib. de anima, e. lib. adv. Marcion.*] the souls are punished or refreshed in their regions expecting the day of their judgement and several sentences : *habitacula illa, animarum promptuaria nominavit scriptura* (saith *S. Ambrose,*) [*de bono mortis cap. 10.*] The Scripture calls these habitations, the promptuaries, or repositories of souls. There is comfort, but not the full reward ; a certain expectation supported with excellent intervals of joy : *Refrigerium*, so the Latins call it, a refreshment. *Donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat tunc apparitura celesti promissione*, saith *Tertullian*, until the consummation of all things points out the resurrection, by the fulness of reward and the appearing of the heavenly promise. So the Author of the questions *ad Oribodoxos* [*quest. 75.*] “ Immediately after death, presently there is a separation of the “ just from the unjust ; for they are born by Angels εἰς αἴθρας αὐ-
τῶν τόπους into the places they have deserved ; and they are in those places φυλαττιμένοι εἰς τῆς ἡμέρας τῆς ἀναστάσεως καὶ ἀν-
ταποδόσεως kept unto the day of resurrection and retribution. But what do they in the mean time ? How is it with them ? Θαρρασίαν τινα ἡδονὴν ἔχειν, καὶ ἀγαλλεσθαι, sayes *Nazianzen.* [*orat. funebr. Cesar. fratris.*] They rejoyce and are delighted in a wonderful joy. They see Angels and Archangels, they converse with them, and see our B. Saviour Jesus in his glorified humanity ; so *Justin Martyr.* [*ubi supra*] But in these great joys they look for greater. They are now *In Paradiso* ; but they long that the body and soul may be in heaven together ; but this is the glory of the day of judgement, the fruit of the resurrection. And this whole affair is agreeable to reason, & the analogy of the whole dispensation as it is generally and particularly described in Scrip-
ture.

For when the greatest effect of the Divine power, the mightiest promise, the hardest thing to Christian faith, that impossible thing to Gentile Philosophy, the expectation of the whole world, the New Creation, when that shall come to pass, viz. that the souls shall be reinvested with their bodies, when the ashes of dissolved bones shall stand up a new and living frame, to suppose that then there shall be nothing done in order to Eternity, but to publish the salvation of Saints of which they were possessed before, is to make a great solemnity for nothing, to do great things for no great end, and therefore it is not reasonable to suppose it.

For if it were a good argument of the Apostle, that the Patriarchs and Saints of the old Testament received not the promises signified by Canaan and the land of promise, because *God had provided some better thing for us, that without us they should not be made perfect*; it must also conclude of all alike; that they who died since Christ must stay till the last day, that they and we and all may be made perfect together. And this very thing was told to the spirits of the Martyrs who under the Altar cried *How long O Lord &c.* [Rev. 6. 10.] that they should rest yet for a little season, untill their fellow servants also shall be fulfilled.

Upon this account it is that the day of judgment is a day of recompence: So said our Blessed Lord himself [*Thou shalt be recompensed at the resurrection of the just*] (Luke 14. 14.) and this is the day in which all things shall be restored: for [the Heavens must receive Jesus till the time of restitution of all things] [Acts 3. 7.] and till then the reward is said to be laid up. So S. Paul. *Henceforth is laid up for me a crown of righteousness, which the righteous Judge shall give me in that day*: and that you may know he means the resurrection and the day of judgment; he addes [*and not to me only, but to all them that love his coming*: 2 Tim. 4. 8.] of whom it is certain many shall be alive at that day; and therefore cannot before that day receive the crown of righteousness: and then also, and not till then, shall be his appearing; but till then it is a *depositum*. The summe is this. In the world we walk and live by faith: In the state of separation we live by hope:

hope : and in the resurrection we shall live by an eternal charity. Here we see God as in a glass darkly : In the separation we shall behold him ; but it is afar off : and after the resurrection we shall see him face to face , in the everlasting comprehensions of an intuitive beatitude. In this life we are warriors : In the separation we are conquerors : but we shall not triumph till after the resurrection.

And in proportion to this is also the state of Devils and damned spirits. *Art thou come to torment us before the time*, said the Devils to our B. Saviour ; there is for them also an appointed time ; and when that is, we learn from S. *Jud. 6*. They are reserved in chains under darkness unto the judgment of the great day. Well therefore did S. *James* affirm, *That the Devils believe and tremble* ; and so do the damned souls, with an insupportable amazement fearing the revelation of that day. They know that day will come, and they know they shall finde an intolerable sentence on that day ; and they fear infinitely, and are in amazement and confusion, feeling the worme of conscience, and are in the state of Devils who fear God and hate him ; they tremble but they love him not ; and yet they die because they would not love him ; because they would not with all their powers and strengths keep his Commandments.

This doctrine though of late it hath been laid aside upon the interest of the Church of Rome and for compliance with some other Schools, yet was it universally the doctrine of the Primitive Church ; as appears out of *Justin Martyr* who in his dialogues with *Tryphon* reckons this amongst the *ἑτεροδοξίας* errors of some men who say there shall be no resurrection of the dead ; but that as soon as good men are dead τὰς ψυχὰς αὐτῶν ἀναλαμβάνειν εἰς τὸν οὐρανόν their souls are taken up immediately into heaven ; and the writer of the questions *ad Orthodoxos* asks, [*qu. 76. q. 60. q. 75.*] whether before the resurrection there shall be a reward of works ? because to the thief Paradise was promised *that day*. He answers, it was fit the thief should goe to Paradise and there perceive what things should be given to the works of faith ; but there he is kept *ὡς τῆς ἡμέρας τῆς ἀνα-*
D *“ ἡμέρας*

ἕως καὶ ἀναστάσεως; untill the day of resurrection and reward. But in Paradise the soul hath an intellectual perception both of her self and of those things which were under her.

Concerning which I shall not need to heap up testimonies ; this only : It is the doctrine of the Greek Church unto this day, and was the opinion of the greatest part of the Ancient Church both Latine and Greek ; and by degrees was in the West eaten out by the doctrine of Purgatory and invocation of Saints ; and rejected a little above two hundred years agoe in the Council of *Florence* ; and since that time it hath been more generally taught that the souls of good men enjoy the beatific vision before the resurrection ; even presently upon the dissolution. According to which new opinion it will be impossible to understand the meaning of my text, and of diverse other places of Scripture which I have now alledged and explicated ; or at all to perceive the Oeconomy and dispensation of the day of judgment ; or how it can be a day of discerning ; or how the reapers, the Angels shall bind up the wicked in bundles and throw them into the unquenchable fire ; or yet how it can be useful or necessary or prudent for Christ to give a solemn sentence upon all the world ; or how it can be that that day should be so formidable and full of terrors, when nothing can affright those that have long enjoyed the beatific presence of God ; and no thunders or earthquakes can affright them who have upon them the biggest evil in the world, I mean, the damned who according to this opinion have been in hell for many ages : and it can mean nothing but to them that are alive ; and then it is but a particular, not an universal judgment ; and after all, it can pretend to no piety, to no Scripture, to no reason ; and only can serve the ends of the Church of Rome ; who can no way better be confuted in their invocation of Saints then by this truth, that the Saints do not yet enjoy the beatific vision ; and though they are in a state of ease and comfort, yet are they not in a state of power and glory, and kingdom till the day of judgment.

This also perfectly does overthrow the doctrine of Purgatory. For as the saints departed are not perfect, and therefore certainly

tainly not to be invocated not to be made our Patrons and advocates : so neither are they in such a condition as to be in torment ; and it is impossible that any wise man should believe, that the souls of good men after death should endure the sharp pains of hell, and yet at the same time believe those words of Scripture, *Blessed are the dead that die in the Lord ; from henceforth ; yea saith the spirit that they may rest from their labours, and their works doe follow them.* (*Rev.* 24. 13.) If they can rest in beds of fire, and sing hymns of glory in the torments of the damned ; if their labours are done when their pains are almost infinite, then these words of the spirit of God, and that doctrine of Purgatory can be reconciled ; else, never to eternal ages. But it is certain, they are words that cannot deceive us, *Non tanget eos tormentum mortis* : Torment in death shall never touch them.

But having established the proposition and the intended sense of the text, let us a while consider,

1. That God is our God when we die, if we be his servants while we live ; and *to be our God* signifies very much good to us. He will rescue us from the powers of hell ; the Devil shall have no part nor portion in us ; we shall be kept in safe custody, we shall be in the hands of Christ, out of which all the powers of hell shall never snatch us, and therefore we may die with confidence, if we die with a good conscience : we have no cause of fear, if we have just grounds to hope for pardon. The Turks have a saying, that the Christians doe not believe themselves when they talk such glorious things of Heaven and the state of separation : for if they did, they would not be so afraid to die ; but they do not so well consider that Christians believe all this well enough, but they believe better then they live ; and therefore they believe and tremble, because they do not live after the rate of going to heaven : they knew that for good men glorious things are prepared ; but *Tophet is prepared for evil Kings*, and unjust Rulers ; for vicious men, and degenerate Christians : there is a hell for accursed souls ; and men live without fear

of it so long, till their fear as soon as it begins, in an instant passes into despair and the fearful groans of the damned. It is no wonder to see men so unwilling to die; to be impatient of the thought of death; to be afraid to make their will, to converse with the solemn scarecrow: He that is fit to die must have long dwelt with it, must handle it on all sides, must feel whether the sting be taken out; he must examine *whether he be in Christ*, that is, *whether he be a new creature*. And indeed I do not so much wonder that any man fears to die, as when I see a careless and a wicked person descend to his grave with as much indifferency as he goes to sleep, that is, with no other trouble then that he leaves the world; but he does not fear to die; and yet upon the instant of his dissolution he goes into the common receptacle of souls where nothing can be addressed to him but the consequence of what he brings along with him, and he shall presently know whether he shall be saved or damned.

We have read of some men who by reading or hearing strange opinions have entred into desperate melancholy, and divers who have perfectly despaired of the Divine mercy; who feeling such horrid convulsions in their souls, such fearful expectations of an Eternal curse that not finding themselves able to bear so intolerable a fear have hang'd or drown'd themselves; and yet they only thought so or feared it; and might have altered it if they would have hoped and prayed: but then let it be considered; when the soul is stripp'd of the cloud her body, when she is entred into strange regions and converses only with spirits, and sees plainly all that is within her, when all her sins appear in their own natural ugliness and set out by their aggravating circumstances; then she remembers her filthy pleasures and hates them infinitely as being such things to which she then can have no appetite: when she perceives she shall perish for that which is not, for that whose remembrance is intolerable; when she sees many new secrets which she understood not before, and hath stranger apprehensions of the wrath of God then ever could be represented in this life; when she hath the notices of a spirit, and an understanding pure enough to see essences
and

and rightly to weigh all the degrees of things ; when (possibly) she is often affrighted with the alarums and conjectures of the day of judgement ; or if she be not, yet certainly knows, not only by faith and fear, but by a clear light and proper knowledge, that it shall certainly come, and its effects shall remain for ever, then she hath time enough to bewail her own folly and remediless infelicity ; if we could now think seriously that things must come to that pass, and place our selves by holy meditation in the circumstances of that condition, and consider what we should then think, how miserably deplore our folly, how comfortless remember our ill gotten wealth ; with how much asperity and deep sighing we should call to mind our foolish pride, our trifling swearing, our beastly drinkings, our unreasonable and brutish lusts, it could not be but we must grow wiser on a sudden, despise the world, betake our selves to a strict religion, reject all vanity of spirit, and *be sober and watch unto prayer*. * If any of us had but a strange dream, and should in the fears of the night but suppose our selves in Hell, and be affrighted with those circumstances of damnation which we can tell of, and use in our imperfect notices of things, it would effect strange changes upon a ductile and malleable spirit. A frequent, severe meditation can do more then a seldome and a phantastic dream ; but an active faith can do more then all the arts and contingencies of fancy or discourse.

Now it is well with us, and we may yet secure it shall be well with us for ever : but within an hour it may be otherwise with any of us all, who do not instantly take courses of security. But he that does not, would in such a change soon come to wish that he might exchange his state with the meanest, with the miserablest of all mankind ; with gallislaves and miners, with men condemned to tortures for a good conscience.

*Sed cum pulchra minax succidet membra securis.
Quam velles spinas tunc habuisse meas. Avianus.*

In the day of felling timber the shrub and the bramble are better
then

then the tallest firre or the goodliest Cedar : and a poor Saint whose soul is in the hand of Jesus, plac'd under the altar, over which our high Priest like the *Cherubim* over the propitiatory intercedes perpetually for the hastening of his glory, is better then the greatest Tyrant, who if he dies, is undone for ever. For in the interval there shall be rest and comfort to the one, and torment and amazement and hellish confusion to the other ; and the day of judgement will come, and it shall appear to all the world, that they whole joys were not in this world, were not of all men most miserable, because their joys and their life were hid with Christ in God, and at the resurrection of the just shall be brought forth and be illustrious beyond all the beauties of the world.

I have now done with my text, and been the expounder of this part of the Divine oracle: but here is another text and another Sermon yet. Ye have heard *Moses* and the *Prophets* ; now hear one from the dead ; whose life and death would each of them make an excellent Sermon, if this dead man had a good interpreter : for he being dead yet speaketh, and calleth upon us to live well, and to live quickly, to watch perpetually, and to work assiduously ; for we shall descend into the same shadows of death

*Linquenda tellus, et domus, et placens Uxor atque harum quas
colis arborum*

Te præter in visas Cupressos Nulla brevem Dominum sequetur.

Thou must leave thy rich land, and thy well built house, and thy pleasing wife, and of all the trees of thy Orchard or thy wood, nothing shall attend thee to thy grave, but oak for thy Coffin, and Cypress for thy funeral : It shall not then be inquired how long thou hast liv'd but how well ! None below will be concerned whither thou wert rich or poor ; but all the spirits of light and darkness shall be busie in the scrutiny of thy life ; for the good Angels would fain carry thy soul to Christ, and if they do the Devils will follow and accuse thee there ; and when thou appearest before the righteous judge, what will become
of

of thee unless Christ be thy advocate and God be merciful and appeased, and the Angels be thy guards and a holy conscience be thy comfort. There will to every one of us come a time when we shall with great passion and great interest inquire, how have I spent my days, how have I laid out my money, how have I employed my time, how have I served God, and how repented me of my sins : and upon our answers to these questions depends a happy or an unhappy Eternitie : and blessed is he who concerning these things takes care in time ; and of this care I may with much confidence and comfort propound to you the example of this good man whose reliques lie before you : *Sir George Dalston, of Dalston in Cumberland* ; a worthy man, belov'd of his Country, useful to his friends, friendly to all men, careful of his religion, and a true servant of God.

He was descended of an Antient and a worthy house in *Cumberland* ; and he adorned his family and extraction with a more worthy comportment ; for to be of a worthy family and to bring to it no stock of our proper vertue is to be upbraided by our family ; and a worthy Father can be no honour to his Son, when it shall be said ; behold the difference ; this crab descended from a goodly apple-tree ; but he who beautifies the escutcheon of his Ancestors by worthy achievements, by learning or by wisdom, by valour and by great employments, by a holy life and an useful conversation ; that man is the parent of his own fame, and a new beginner of an Antient family : for as conversation is a perpetual creation ; so is the progression of a family in a line of worthy descendants, a daily beginning of its honour and a new stabiliment.

He was bred in learning ; in which *Cambridge* was his tiring room, and the Court of *Queen Elizabeth* was his stage in which he first represented the part of a hopeful young man : but there he stayed not ; his friends not being desirous that the levities of youth should be fermented by the liberties of a rich and splendid Court, caused him to lie in the restraints and to grow ripe in the sobrieties of a Country life and a married state : In which as I am informed he behaved himself with so great worthiness,

thinefs, and gave fuch probation of his love of juftice, popular regards of his Countries good, and abilities to ferve them; that for almoft 40. years together his Country chofe him for their Knight to ferve in all the intervening parliaments: *Magiftratus indicatorium*; imploymment fhews the man; he was a leading man in Parliaments; prevailing there by the great reputation of his juftice and integrity; and yet he was not unpleafant and hated at Court: for he had well underftood that the true intereft of Courts and Parliaments were one; and that they are like the humours of the body, if you increafe one beyond its limit, that deftroys all the reft and it felf at laft; and when they look upon themfelves as enemies and that hot and cold muft fight; the prevailing part is abated in the conflict, and the vanquifh'd part is deftroyed: but when they look upon themfelves as varieties ferving the differing afpects and neceffities of the fame body, they are for the allay of each others exorbitances and exceffes, and by keeping their own meafures they preferve the man: this the good man well underftood; for fo he comported himfelf that he was loud in Parliaments and valued at Court: he was refpected in very many Parliaments; and was worthily regarded by the worthy Kings: which without an Orator commends a man: *Gravisfimi principis judicium in minoribus etiam rebus confequi pulchrum eft*; faid *Pliny*. To be approved though but in leffer matters by the judgement of a wife Prince is a great ornament to the man. For as King *Theodoric* in *Casiodore* faid, *Nequen dignus eft à quopiam redargui, qui noftro judicio meretur absolvi*: No man ought to reprove him whom the King commends.

But I need no artifices to represent him worthy; his arguments of probation were within in the magazines of a good heart and represented themfelves by worthy actions. For, God was pleafed to inveft him with a marvailous fweet Nature; which is certainly to be reckoned as one half of the grace of God: becaufe a good nature being the reliques and remains of that fhipwrack which *Adam* made, is the proper and immediate difpofition to holinefs, as the corruption of *Adam* was to difobedience and peevifh Councils. A good nature will not upbraid

braid the more imperfect persons, will not deride the ignorant, will not reproach the erring man : will not smite sinners on the face, will not despise the penitent. A good Nature is apt to forgive injuries, to pity the miserable, to rescue the oppressed, to make every ones condition as tolerable as he can : and so would he. For as when good Nature is heightened by the grace of God, that which was natural becomes now spiritual ; so these actions which proceeded from an excellent nature and were pleasing and useful to men, when they derive from a new principle of grace they become pleasant in the eyes of God : then obedience to laws is duty to God ; justice is righteousness, bounty becomes graciousness, and alms is charity.

And indeed this is a grace in which this good man was very remarkable, being very frequent and much in alms ; tender hearted to the poor ; open handed to relieve their needs ; the bellies of the poor did bless him, he filled them with food and gladness ; and I have heard that he was so regular, so constant, so free in this duty, that in these late unhappy wars being in a garison and neer the suffering some rude accidents, the beggars made themselves his guard and rescued him from that trouble, who had so often rescued them from hunger.

He was of a meek and gentle spirit ; but not too soft ; he knew how to do good, and how to put by an injury ; but I have heard it told by them that knew his life, that being by the unavoidable trouble of a great estate engag'd in great suits at law, he was never Plaintiffe, but always upon the defensive part ; and that he had reason on his side and justice for him, I need alledge no other testimony, but that the sentence of his Judges so declared it.

But that in which I propound this good man most imitable was in his religion, for he was a great lover of the Church, a constant attender to the Sermons of the Church ; a diligent hearer of the prayers of the Church, and an obedient son to perform the commands of the Church. He was diligent in his times and circumstances of devotion ; he would often be at Church so early that he was seen to walk long in the Church-

E

yard

yard before prayers ; being as ready to confess his sins at the beginning, as to receive the blessing at the end of prayers. Indeed he was so great a lover of Sermons, that though he knew how to value that which was the best, yet he was patient of that which was not so ; and if he could not learn any thing to improve his faith, yet he would finde something to exercise his patience ; and something for charity ; yet this his great love of Sermons could not tempt him to a willingness of neglecting the prayers of the Church ; of which he was a great lover to his dying day. *Oves meæ exaudiunt vocem meam* (says Christ) my sheep hear my voice ; and so the Church says : my sheep hear my voice, they love my words, they pray in my forms, they observe my orders, they delight in my offices, they revere my Ministers, and obey my constitutions : and so did he ; loving to have his soul recommended to God, and his needs represented, and his sins confessed, and his pardon implored in the words of his Mother in the voice and accent of her that nurs'd him up to a spiritual life, to be a man in Christ Jesus.

He was indeed a great lover and had a great regard for Gods Ministers, ever remembring the words of God, keep my rest, and reverence my Priests, he honoured the calling in all ; but he loved and revered the persons of such who were conscientious keepers of their *depositum*, that trust which was committed to them ; such which did not for interest quit their conscience, and did not to preserve some parts of their revenue, quit some portions of their religion, He knew that what was true in 1639. was also true in 1644. and so to 57. and shall continue true to eternal ages : and they that change their persuasions by force or interest did neither believe well nor ill upon competent and just grounds ; they are not just, though they happen on the right side. Hope of gain did by chance teach them well ; and fear of loss abuses them directly. He pitied the persecuted, and never would take part with persecutors, he prayed for his Prince and serv'd him in what he could : he loved God, and lov'd the Church ; he was a lover of his Countries liberties, and yet an observer of the laws of his King.

Thus

Thus he behaved himself to all his superior relatives; to his equals and descendants he was also just, and kinde and loving. He was an excellent friend, laying out his own interest to serve theirs; sparing not himself that he might serve them; as knowing society to be the advantage of mans nature; and friendship the ornament of society, and usefulness the ornament of friendship: and in this he was known to be very worthy. He was tender and carefull of his children, and so provident and wise, so loving and obliging to his whole family, that he justly had that love and regard, that duty and observance from them, which his kindness and his care had merited. He was a provident and carefull conductor of his estate; but farre from covetousness; as appeared toward the evening of his life; in which that vice does usually prevail amongst old men, who are more greedy when they have least need and, and load their sumpters so much the more, by how much neerer they are to their journey's end: but he made a demonstration of the contrary; for he washed his hands and heart of the world, gave up his estate long before his death or sickness to be managed by his only son whom he left since, but then first made and saw him his heir; he emptied his hands of secular imployment; medled not with money but for the uses of the poor, for piety, for justice and religion.

And now having divested himself of all objections and in his conversation with the world, quitting his affections to it, he wholly gave himself to religion and devotion: He waken'd early and would presently be entertained with reading; when he rose, still he would be read to and hear some of the Psalms of *David*: and excepting only what time he took for the necessities of his life and health, all the rest he gave to prayer, reading, and meditation; save only that he did not neglect, or rudely entertain the visits and kinde offices of his neighbours.

But in this great vacation from the world; he espied his advantages; he knew well according to that saying of the Emperor *Charles 5. oportet inter vitæ negotia & diem mortis spatium aliquod intercedere*; there ought to be a valley between two such mountains, the

businesses of our life and the troubles of our death ; and he stayed not till the noise of the bridegrooms coming did awaken and affright him ; but by daily prayers twice a day constantly with his family, besides the piety and devotion of his own retirements, by a monethly communion, by weekly Sermons and by the religion of every day he stood in precincts, ready with oyle in his lamp watching till his Lord should call.

And indeed when he was hearing what God did speak to him of duty, he also received his summons to give his account. For he was so pertinacious an attendant to Gods holy word and the services of the Church, that though he found himself sick, he would not off, but stay till the solemnity was done ; but it pleased God at Church to give him his first arrest, and since that time I have often visited him ; and found him alwayes doing his work with the greatest evenness and indifferency of spirit as to the event of life and death that I have observed in any. He was not unwilling to live ; but if he should, he resolved to spend his life wholly in the service of God ; but yet neither was he unwilling to die ; because he then knew he should weep no more, and he should sin no more. He was very confident, but yet with great humility and great modesty, of the pardon of his sins ; he had indeed lived without scandal, but he knew he had not lived without error ; but as God had assisted him to avoid the reproach of great crimes, so he doubted not but he should finde pardon for the less ; and indeed I could not but observe that he had in all the time of his sickness a very quiet conscience ; which is to me an excellent demonstration of the state of his life, and of his state of grace and pardon. For though he seemed to have a conscience tender and nice if any evil thing had touched it, yet I could not but apprehend that his peace was a just peace, the mercy of God, and the price and effect of the blood of Jesus.

He was so joyfull, so thankfull, so pleased in the Ministeries of the Church, that it gave in evidence where his soul was most delighted, what it did apprehend the quickest, where it did use to dwell, and what it did most passionately love. He discour-

sed.

fed much of the mercies of God to him, repeated the blessings of his life, the accidents and instruments of his trouble, he loved the cause of his trouble and pardoned them that neither loved it nor him.

When he had spent great portions of his time of sickness in the service of God and in expectation of the sentence of his life or death, at last he understood the still voice of God, and that he was to goe where his soul loved to be ; he still increased his devotion ; and being admonished as his strength failed him, to supply his usual forms, and his want of strength and words, by short exercise of virtues, of faith and patience and the love of God ; he did it so willingly, so well, so readily, making his eyes, his hands, and his tongue as long as he could the interpreters of his minde, that as long as he was alive we would see what his soul was doing. He doubted not of the truth of the promises, nor of the goodness of God, nor the satisfaction of Christ, and the merits of his death, nor the fruit of his resurrection, nor the prevalency of his intercession, nor yet doubted of his own part in them, but expected his portion in the regions of blessedness with those who loved God and served him heartily and faithfully in their generations.

He had so great a patience in his sickness and was so afraid lest he should sin at last ; that his piety out-did his nature, and though the body cannot feel but by the soul, yet his soul seemed so little concerned in the passions of the body, that I neither observed, nor heard of him that he in all his sickness so much as complained with any semblance of impatience.

He so continued to pray, so delighted in hearing Psalms sung, which I wish were made as fit to sing by their numbers, as they are by their weight, that so very much of his time was spent in them, that it was very likely when his Lord came, he would finde him so doing, and he did so ; for in the midst of prayers he went away, and got to Heaven as soon as they ; and saw them (as we hope) presented to the throne of grace ; he went along with them himself, and was his own messenger to heaven ; where although he possibly might

might prevent his last prayers, yet he would not prevent Gods early mercy; which as we humbly hope, gave him pardon for his sins, ease of his pain, joy after his sorrow, certainty for his fears, heaven for earth, innocence and impeccability instead of his infirmity.

*Ergo Quintilium perpetuus sopor Urget cui pudor & iustitiæ soror,
Incorrupta fides, Nudaque veritas, Quando ullum inveniet parem?*
Faith and justice, modesty and pure righteousness, made him equal to the worthiest examples he was *Χρῆς & αἷνρ*, a good man, loving and humble, meek and patient, he would be sure to be the last in contention, and the first at a peace; he would injure no man, but yet if any man was displeased with him, he would speak first and offer words of kindness; If any did dispute concerning priority, he knew how to get it even by yeelding and compliance; walking profitably with his neighbours and humbly with his God, and having lived a life of piety, he died in a full age, an honourable old age, in the midst of his friends, and in the midst of prayer. And although the events of the other world are hidden to us below that we might live in faith, and walke in hope and die in charity, yet we have great reason to bleſs God for his mercies to this our Brother, and endeavour to comport our selves with a strict religion, and a severe repentance, with an exemplar patience & an exemplar piety, with the structures of a holy life, and the solemnities of a religious death, that we also may, as our confident and humble hope is this our Brother doth by the conduct of Angels pass into the hands and bosome of Jesus, there to expect the most mercifull sentence of the right hand, *Come ye blessed Children of my Father, receive the Kingdome prepared for you from the beginning of the world.* Amen Lord Jesus, Amen.

Grant this Eternal God for Jesus Christ his sake; to whom with thee O Father, and the Holy Spirit, be all glory and honour, service and dominion, love and obedience, be confessed due, and ever paid by all Angels, and all men, and all the creatures this day, henceforth and for evermore. Amen.

FINIS.



